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T H E
TUMBLING-STONE
A N D

Rock of Offence,

which hath been in all Ages both to Jew & Gentile,

Christ Jesus,

the Power of God, and the Wisdom of God :

Directed to the Understanding of the Simple, in the
Answers to these Questions :

What Christ Jesus is ?

What the Stumbling-Stone, and Rock of Offence ?

*How he hath been, (and is) the Rock of Offence, and
Stone of Stumbling in all Ages ?*

*Wherefore it hath been (and is so) in all Ages ? Or
the Reason of the thing.*

*What's the End of the Lord in all, Or his Designe
therein ?*

By G E O. B I S H O P E.

L O N D O N, Printed for Robert Wilson, 1 6 6 2.

The Stumbling-Stone, and Rock of Offence, &c.

I Am about a *Thing* of the *Greatest Weight*, though thought more easie by the *Eye* that sees not the *things* of *God* which are *Spiritually Discerned*. Viz. *Christ Jesus*, the *Power of God*, and the *Wisdom of God*, as he hath been (and is) in all *Ages* both to *Jew* and *Gentile* a *Rock of Offence*, and a *Stone of Stumbling*.

To Manifest this to the Understanding of the Simple, I shall shew,

First, *What Christ Jesus is ?*

Secondly, *What the Stumbling-stone, and Rock of Offence ?*

Thirdly, *How he hath been (and is) the Rock of Offence, and Stone of Stumbling both to Jew and Gentile in all Ages ?*

Fourthly, *Wherefore it hath been (and is) so in all Ages ? Or the Reason of the thing.*

Fifthly, *What's the End of the Lord in all, or his Design therein ?*

First, *What Christ Jesus is ?*

Ans. And here it may seem strange that I put forth such a Question as this ; and pretend to Answer it as a thing of greatest Weight ; seeing that every One Professes Him in Words, and that they believe in his Name. But before I have done, it will Appear a thing of as great Weight as I have said ; and as hard a thing to know his Name, or to believe therein.

First, then, *Christ Jesus* is the *Power of God*, and the *Wisdom of God*, and this is that which I said before, and which *Paul* spake as aforesaid, *1 Cor. 1. 24*. Even the *Wisdom of God* in a *Mystery* ; Even the hidden *Wisdom* which *God* Ordained before the World unto Our *Glory* : Which none of the *Princes of this World* knew ; for had they known it, they would not have Crucified the *Lord of Glory*, *1 Cor. 2. 7, 8*. The *Mystery* which hath been hid from *Ages* and from *Generations*, but now is made Manifest to his *Saints*. To whom *God* would make known, what is the Riches of the

the Glory of this *Mystery among the Gentiles, which is Christ in You the hope of Glory. Whom We Preach, Warning Every Man in all wisdoms, that We may present Every Man perfect in Christ Jesus, wherunto I also labour, striving, according to his working, which worketh in me Mightily, Col. 1. 26, 27, 28, 29.*

Now, whosoever cometh to know him to be the *Wisdom of God, must come to know this Mystery which hath been hid from Ages and Generations, and this Mystery [in] them, and what is the Riches of the Glory of this Mystery [in] them, which hath been hid from Ages and Generations, but is now made manifest to his Saints. Viz. Christ [in] them the hope of Glory. But, whom say ye that I am? (said Christ to his Disciples, Mat. 16. 15.) And Simon Peter answered and said, Thou art Christ the Son of the Living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-jonah, for flesh and blood hath not revealed it unto Thee, but my Father which is in heaven. And I say also unto Thee, That thou art Peter, and upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it. And I will give unto thee the Keyes of the Kingdom of Heaven, and whatsoever thou shalt bind on Earth shall be bound in Heaven, and whatsoever thou shalt loose on Earth, shall be loosed in Heaven, Vers. 16, 17, 18, 19.*

And he is the *Power of God. The Gospel of Christ is the Power of God unto Salvation, to Every One that believeth, to the Jew first, and also to the Gentile; for therein is the Righteousness of God Revealed from Faith to Faith; as it is written, The Just shall live by Faith, Rom. 1. 16, 17.*

Now the *Power of God, is the Gospel of God, and the Gospel of God is Christ Jesus, the Power of God, and the Wisdom of God; and this Christ is [in] You, except ye be Reprobates. Know ye not that Christ is [in] You Except ye be Reprobates, 2 Cor. 13. 5. And Christ being [in] You who is the Power of God, and the Wisdom of God, is it not a great Mystery that you know him not; Even a Mystery hid from Ages, and Generations, but now made manifest? And the Gospel being the Power of God unto Salvation, and Christ Jesus the Gospel of God, 1 Thes. 2. 9. Is it not a wonderful thing, that people should not Know him who stand in Need of Salvation, when as he is [in] them, and they profess him? But he is the Power of God unto Salvation, to Every*

Every One (*onely*) who believe in *his* Name, and unto such (*onely*) whether Jew or Gentile is the Righteousness of God (*Christ Jesus*) which is in the Gospel revealed from Faith to Faith. He that hath seen me hath seen the Father, said Christ to Philip, John 17. 19.

Secondly, He is the Light of the World; the true Light that lighteth Every Man that cometh into the World, John 19. In whom was Life, and the Life was the Light of Men: and the Light shineth in Darknes, but the Darknes comprehended it not. By whom all things were made, and without whom was not any thing made that was made: who was in the beginning with God; who was with God; who was God. The same which was in the beginning; which was with God; which was God; which was made Flesh, and dwelt among Us (saith the Apostle) and we beheld his Glory, the Glory as of the *onely* begotten of the Father full of Grace and Truth, John 1. 1, 2, 3, 4, 5, 14. Of which John came for a Witness; (the Man that was sent from God, whose Name was John) to bear Witness of the Light, that all Men through him might believe; who was not [that] Light but was sent to bear Witness of that Light, vers. 6, 7, 8. But I am the Light of the World (saith Christ, John 8. 12.) he that followeth me shall not walk in Darknes, but shall have the Light of Life: And, this is [the] Condemnation, that Light is come into the World, and Men love Darknes rather then Light, because their Deeds are Evil; for Every One that doth Evil hateth the Light; neither cometh to the Light lest his Deeds should be reproved; but he that doth Truth cometh to the Light, that his Deeds may be made manifest that they are wrought in God, Joh. 13. 19, 20, 21. And ye will not come unto me (saith he to the Pharisees, John 5. 40.) that ye might have Life; And in him was Life, and the Life was the Light of Men. That was the true Light that lighteth Every Man which cometh into the World, as afore-said.

And this Light is [within] The Light of the Body is the Eye; if thine Eye be single thy whole body is full of Light; but if thine Eye be Evil, thy whole body shall be full of Darknes. If therefore that Light that is [in] you be Darknes, how great is that Darknes? Mat. 6. 23. But ye Brethren are not in Darknes

ness that that Day should overtake you as a Thief: ye are all the Children of Light, and the Children of the Day; We are not of the Night; nor of Darknes, 1 Thes. 5. 4, 5. For ye were sometimes Darknes, but now are ye Light [in] the Lord; Walk as Children of the Light, Ephes. 5. 8. And God who hath Commanded the Light to shine out of Darknes; hath shined [in] our hearts to give the Light of the Knowledge of God [in] the face of Jesus Christ, 2 Cor. 4. 6. And I will give him for a Covenant to the People; for a Light to the Gentiles; To open the Blind Eyes; to bring out the Prisoners from the Prison; and them that sit [in] Darknes out of the Prison house, Isa. 42. 6, 7. To give Light to them that sit in Darknes, and the shadow of Death, and to guide our feet in the Way of Peace, Luke 1. 79.

Now, the Light is that which makes manifest every thing. For all things that are reprov'd are made manifest by the Light. For, whatsoever doth make manifest is Light; Therefore be faith, Awake thou that sleepest, and Arise from the Dead, and Christ shall give thee Light, Ephes. 5. 13. Therefore Judge nothing before the time, until the Lord come who both will bring to Light the hidden things of Darknes, and will make manifest the Counsells of the hearts, and then shall every man have Praise of God, 1 Cor. 4. 5. And I saw No Temple therein, for the Lord God Almighty, and the Lamb, are the Temple of it. And the City had no need of the Sun, neither of the Moone to shine in it; for the Glory of God did Lighten it; and the Lamb is the Light thereof. And the Nations of them which are saved shall walk in the Light thereof, and the Kings of the Earth do bring their Glory, and Honour into it. And the Gates thereof shall not be shut at all by Day, for there shall be no Night there. And they shall bring the Glory, and Honour of the Nations into it. And there shall in no wise enter into it any thing that defileth; neither whatsoever worketh Abomination, Or maketh a Lie, but they which are written in the Lamb's Book of Life: This John saw, Revel. 21. 22. to the end. And there shall be no Night there, and they need no Candle, neither Light of the Sun; for the Lord God giveth them Light; and they shall Reign for Ever and Ever, Revel. 22. 5.

Thirdly, He is the Prince of Peace. For unto Us a Child is

born, unto Us a Son is given, and his Name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; of the increase of his Government and Peace there shall be no End; upon the Throne of David, and upon his Kingdom to Order it, and to Establish it with Judgement, and with Justice from henceforth Even for Ever, Isa. 9. 6, 7. And, Peace I leave with you, My Peace I give unto you; Not as the World give I Peace unto you, John 14. 27. And, these things have I spoken unto you that [in] me ye might have Peace, in the World ye shall have Tribulation, but be of good Cheer I have Overcome the World, John 16. 33.

Now this Peace is [within.] Be careful in nothing, but in Everything by Prayer, and Supplication, and Thanksgiving, let your Requests be made known unto God. And the Peace of God which passeth all Understanding shall keep your hearts, and Minds through Christ Jesus, Phil. 4. 6, 7. And this Man shall be the Peace, when the Assyrian shall come into Our Land, and when he shall tread in Our Pallaces, then shall We raise against him seven Shepherds, and Eight Principal Men, and they shall wast the Land of Assyria with the Sword, and the Land of Nimrod in the Entrances thereof. Thus shall he Deliver Us from the Assyrian when he cometh into Our Land, and when he treadeth within Our Borders, Mic. 5. 5, 6. And the Lord saith of Levi, My Covenant was with him, of Life and Peace, and I gave them to him for the fear wherewith he feared me, and was afraid before my Name, Mal. 2. 5. And I Create the Fruit of the Lips (saith the Lord) Peace, Peace, to him that is afar off, and to him that is near, saith the Lord; and I will heal him, Isa. 57. 19. And I will also make their Officers Peace, and their Exaltors Righteousness, Isa. 60. 17. And, behold I will Extend Peace to her like a River, and the Glory of the Gentiles like a Flowing stream; then shall ye suck, Ye shall be born on her sides, and be dandled upon her Knees, Isa. 66. 12. And, You now therefore have sorrow, but I will see you again, and your heart shall Rejoyce; and your Joy no Man taketh from you, John 16. 22. I [in] them, and thou [in] me, that they may be made Perfect in One, and that the World may know that thou hast sent me, and hast Loved them as thou hast Loved me. Father I will that they also whom thou

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hast given me, be with me where I am, that they may behold my Glory which thou hast given me; for thou Lovedst me from the Foundation of the World. O Righteous Father the World hath not known me, but I have known thee, and these have known that thou hast sent me; and I have declared unto them thy Name, and will Declare it; that the Love wherewith thou hast Loved me may be [in] them, and I [in] them, John 17.23,24,25,26.

Fourthly, He is the King of Righteousness. For, this Melchisedeck Priest of the most high God, who met Abraham coming from the slaughter of the Kings, and blessed him; to whom also Abraham gave a Tenth part of all. First, being by Interpretation King of Righteousness; and after that also King of Salem, which is King of Peace, Heb. 7.1,2. And thou art a Priest for Ever after the Order of Melchisedeck, Psal. 110.4.

Now the Righteousness of God is revealed from Faith to Faith, as it is written, The Just shall live by Faith; but the Wrath of God is revealed from Heaven against all Unrighteousness, and Ungodliness of Men, who hold the Truth in Unrighteousness: Because that which is to be known of God is manifest [in] them, for God hath shewn it unto them. For the Invisible things of him from the Creation of the World are clearly seen, being understood by the things that are made, Even his Eternal Power and Godhead, so that they are without Excuse. Because that when they knew God they Glorified him not as God neither were thankful, but became Vain in their Imaginations, and their foolish heart was Darkened. Professing themselves to be Wise they became fools; and changed the Glory of the Incorruptible God, into an Image made like to Corruptible Man, and to Birds, and four footed Beasts, and to Creeping things. Wherefore God gave them up also to Uncleanliness, through the lusts of their Own hearts, to Dishonour their Own bodies between themselves, who changed the Truth of God into a Lie, and Worshipped and served the Creature more than the Creator, who is Blessed for Ever, Rom. 1.17. to the 26. And the Righteousness which is of Faith, saith on this wise, Say not in thine heart, who shall ascend into Heaven? (that is to bring Christ from above) Or, who shall Descend into the Deep: that is, to bring up Christ from the Dead. But what saith it? The Word is high thee [in] thy mouth, and [in] thy heart; which

is the Word of Faith which we Preach. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart, that God hath raised him from the Dead, thou shalt be saved. For, with the heart Man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation. For the Scripture saith, *Whosoever believeth in him shall not be ashamed*; for there is No Difference between the Jew and the Greek; for the same Lord Over all is rich unto all that call upon him; for *whosoever shall call upon the Name of the Lord shall be saved*. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a Preacher? and how shall they Preach Except they be sent? as it is written, *how beautiful are the feet of them that Preach the Gospel of Peace, and bring glad tidings of good things*? but they have not all obeyed the Gospel. For Isaiah saith, *Lord who hath believed Our Report*? So then Faith cometh by hearing, and hearing by the Word of God. But I say, have they not heard? Yes, Verily, their sound went unto all the Earth; and their words unto the End of the World. But I say, Did not Israel know? First, Moses saith, *I will provoke you unto Jealousie by them that are no People*; and by a foolish Nation I will Anger you. But Isaiah is very bold, and saith, *I was found of them that sought me not*; I was made manifest to them that asked not after me; but to Israel he saith, *All Day long I have stretched forth my hand to a Disobedient, and Gain-saying People*, Rom. 10. 6, to the end.

Fifthly, He is the Blessed, and onely Potentate, God onely wise, King of Kings, and Lord of Lords. The Prince of the Kings of the Earth; Who onely hath Immortality, dwelling in the Light which no Man can Approach unto; whom no Man hath seen, or can see; to whom be Honour, and Power Everlasting, Amen. Who is Invisible, 1 Tim. 6. 15. Rom. 16. 27. Revel. 1. 5. Who dwells [in] his People; As God hath said *I will dwell [in] them, and walk [in] them; and I will be their God, and they shall be my People*, 2 Cor. 6. 16. Who standeth at the Door, and Knocks. Behold I stand at the Door and Knock, if any Man hear my Voice, and Open the Door, I will come [into] him;

him, and will Sup with him, and he with me, Revel. 3. 20. Whose People are [in] him; Whose Church is [in] God, of which he is the head; The Church of the first born whose Names are written [in] Heaven; Who are Redeemed from the Earth, who follow him on White horses; Who are Cloathed in white Linnen Fine and Clean; Who are not defiled with Women; A Glorious Church without Spot or Wrinkle, or any such thing, which is all Glorious [within] Sion the Perfection of Beauty, The Only One of her that bare her, which is but One; who is all Fair, there's no Spot in her; The Bride the Lamb's Wife; The holy City; the New Jerusalem that comes down from God out of Heaven, prepared as a Bride adorned for her Husband; Jerusalem that is above, which is Free, the Mother of us all; A Chosen Generation; A Royal Priesthood; A holy Nation; A Peculiar People; Kings and Priests unto God; The Children of the most high; The Sons and Daughters of God; The born not of Blood; Nor the will of the Flesh; Nor of the will of Man, but of God; The Flesh of his Flesh, and Bone of his bone; The Immortal Generation which call God Father, and he them his Children; who lives for Ever; who is not ashamed to be called their God; who hath prepared for them a City; A Place of Habitations; A City of Habitation; A sure Foundation; A hiding place from the storm; A shadow from the heat, When the storm of the terrible One shall be as a Blast against the Wall; The Shadow of a Rock in a Weary Land; A Place of Refuge; A sure Defence; A high Tower, thou savest me from mine Enemies; A Rock; The Munition of Rocks; Bread that will not fail; The Place that is higher then I; The Water of Life; The Stone; the tryed stone; The Corner Stone, Elect and Precious; the Stone which the Builders refused; The head of the Corner; The Corner Stone; The living Stone, The Way, the Truth, and the Life, I am saith he; The Door; The Branch; The Root; The Root and off-spring of David; The Stone of Israel; I am; who is without beginning of Dayes, or End of Life; who is of an Eternal Generation; who liveth for Ever. To whom coming as to a Living Stone, disallowed indeed of Men but chosen of God, and Precious; they also as lively Stones are built up a Spiritual house, an holy Priesthood, to offer up Spiritual

Sacrifices acceptable to God by Jesus Christ; The City into which in no wise can Enter any thing that defileth; Neither whatsoever worketh Abomination, or maketh a Lie; but they that are written in the Lamb's book of Life; who are not Redeemed with Corruptible things, as Silver and Gold, from their Vain Conversation received by [Tradition] from their Fathers; but with the Precious blood of Christ; as a Lamb without blemish, and without Spot; Being born again not of Corruptible Seed, but of an Immortal; by the Word of God which liveth and abideth for Ever. For all Flesh is grass, and all the Glory of Man as the Flower of the Grass; the Grass withereth, and the Flower fadeth, but the Word of the Lord Endureth for Ever. And this is the Word which by the Gospel is Preached unto you.

The Immortal Word which abideth for ever, which is able to save the Soul; The Law of the Lord which is Perfect concerning the Soul; The Testimony of the Lord which is sure making wise the heart; The Statutes of the Lord which are Right Rejoycing the heart; The Commandment of the Lord which is Pure Enlightning the Eyes; The fear of the Lord which is clean Enduring for Ever; The Judgements of the Lord which are true and Righteous altogether; More to be desired then Gold, yea then much fine Gold, sweeter also then the Honey, and the Honey Comb.

The Heir of all things, by whom also the World was made; The Brightness of the Father's Glory; The Express Image of his Person; who when he had by himself Purged Our Sins, sat down on the Right hand of the Majesty on high; who is the Faithful Witness; The first begotten from the Dead; who hath loved Us and washed Us from Our Sins in his Own Blood, and made Us Kings and Priests unto God, and his Father; To whom be Glory and Dominion for Ever and Ever, Amen.

Who cometh with Clouds, and Every Eye shall see him, and they also which Pierced him, and all Kindreds of the Earth shall wail because of him, Amen. Who is Alpha, and Omega; the Beginning, and the Ending, saith the Lord; which is, and which was, and which is to come, the Almighty; Immanuel God with Us; The Child born; The Son Given; Wonderful Counsellor, the Mighty God; the Everlasting Father; The Prince of

of Peace; Of the Increase of whose Government and Peace, there shall be no End; Upon the Throne of David, and upon his Kingdom to Order it, and Establish it with Justice, and with Judgment, henceforth Even for Ever; On whose shoulder the Government lies.

The Morning Star, that hath the seven Spirits of God; and the seven Stars; The Amen; The Beginning of the Creation of God; The Son of God, that hath his Eyes like a flame of fire; and his feet are like unto fine Brass; Who holdeth the seven Stars in his right hand; who walketh in the Midst of the seven Golden Candlesticks; who hath the sharp Sword with Two Edges; He that is Holy; He that is True; He that hath the Key of David; He that Openeth and no Man shutteth, and shutteth and no Man openeth; whose Kingdom is an Everlasting Kingdom, and his Dominion that which shall never have End.

The Head of Principalities and Powers, and of Every Man, and of the Church; The Resurrection and the Life; The Bread that came Down from Heaven; the Living Bread, which whosoever Eateth shall never hunger; the Water of Life, of which whosoever Drinketh shall never thirst again.

The Word which was in the Beginning, which was with God, which was God, the same was in the Beginning with God; All things were made by him, and without him was nothing made that was made; In him was Life, and the Life was the Light of Men: That was the true Light, that lighteth Every Man that cometh into the World.

The King Eternal, Immortal, who liveth for Ever, to whom be Glory and Praise, and Dominion for Ever; Who is able to save to the uttermost, whosoever Cometh to God by him; Who only is Worthy, to whom be Honour and Dominion Everlasting; Whose Throne is for Ever and Ever; The Scepter of whose Kingdom, is a Scepter of Righteousness; Who hath loved Righteousness, and hated Iniquity. Therefore God, even his God hath Anointed him with the Oyl of Gladness above his Fellows, who was made ~~less~~ lower than the Angels for the suffering of Death, and is Crowned with Glory and Honour.

Who sitteth at the Right hand of God, Making Intercession for us; Who is Our High Priest; Who is a Propitiation for Our

Our sins ; Who by *One Offering*, for *Ever* perfected those that are *Sanctified* ; Who *ascended* far above all *Heavens* ; Who was made not after the *Law* of a *Carnal Commandment*, but after the *Power* of an *Endless Life* ; Who is *set down* at the *Right hand* of the *Throne* of the *Majesty* in the *Heavens* : The *Minister* of the *Sanctuary*, which *God* hath *pitched* and not *Man*, who is a *Faithful*, and *Merciful High Priest* in *things* pertaining to *God*, to make *Reconciliation* for the *sins* of the *People* ; The *great High Priest*, who is *passed* into the *Heavens* ; *Jesus* the *Son* of *God* : Who is not such an *High Priest*, as cannot be *touch'd* with the *feeling* of *Our Infirmities*, but was in *all things* *temped* like as we are, yet without *sin* ; Who in that *he* himself hath suffered being *Tempted*, *he* is able to *succour them* that are *Tempted* ; Who though *he* were a *Son*, Yet learned *he* *Obedience* by the *things* that *he* *Suffered* ; and being made *Perfect*, became the *Author* of *Eternal Salvation* unto *all* them that *Obeys* him : Called of *God* to be an *High Priest* after the *Order* of *Melchisedeck*, of whom *I* have many *things* to *say*, and *hard* to be *Uttered* ; Who is *come* the *Second time* without *sin* unto *Salvation*.

The *Door*, the *Way*, the *Truth* and the *Life* ; The *New* and *Living Way* into the *Holiest* ; The *Only Name* given under *heaven*, by which *We* can be *saved* ; The *Tabernacle* which *God* hath *pitch'd*, and not *Man* ; The *Altar* of which *they* have *no Right* to *Eat* who serve the *Tabernacle* : An *High Priest* who is *Holy*, *Harmless*, *Undeiled*, *Seperate* from *Sinners*, and made *higher* than the *Heavens* ; who needeth not *Dayly* as those *High Priests* to offer up *Sacrifices*, first for *his Own sins*, and then for the *People*, for this *he* did *Once* when *he* offered up *himself* : For the *Law* maketh *Men High Priests* which have *Infirmity* ; but the *Word* of the *Oath*, which was since the *Law*, maketh the *Son* who is *Consecrated* for *Evermore*.

The *New Covenant*, the *Law* written in the *Heart*, and the *Law* put in the *inner Parts* ; The *Son* who is *greater* than the *Angels*, being made so much *better* than the *Angels*, as *he* hath by *Inheritance* obtained a *more Excellent Name* than *they* ; for into which of the *Angels* said *he* at any time, *Thou art my Son*, *this Day have I begotten Thee* ? And again, *I will be to him a Father*, and *he shall be to me a Son* : And again, *When he bringeth*
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the First Begotten into the World, he saith, And let all the Angels of God worship him; And of the Angels he saith, Who made his Angels spirits, and his Ministers a flame of fire; but unto the Son he saith, Thy Throne O God Endureth for Ever: A Scepter of Righteousness is the Scepter of thy Kingdom; Thou hast loved Righteousness, and hated Iniquity; therefore God, Even thy God hath Anointed Thee with the Oyl of Gladness above thy Fellowes: And thou Lord in the beginning hast laid the Foundation of the Earth, and the Heavens are the Works of thy hands; They shall Perish but Thou Remainest; and they all shall wax old as doth a Garment, and as a Vesture shalt thou fold them up, and they shall be Changed: but Thou art the same, and thy Years shall not fail. But to which of the Angels said he at any time, Sit on my right hand, until I make thine Enemies thy Footstool? Are they not Minist'ring Spirits sent forth for the good of them, who shall be Heirs of Salvation? Therefore We ought to take the more earnest heed to the things that we have heard, lest at any time we should let them slip; for if the Word spoken by Angels was faithful, and Every Disobedience received a just Recompence of Reward, How shall we Escape if we neglect so great Salvation, which at first began to be spoken by the Lord, and was Confirmed unto Us by them that heard him; God also bearing them Witness both with Signs and Wonders, and with divers Miracles and Gifts of the Holy Ghost, according to his Own will. For unto the Angels hath he not put into Subjection the World to Come, of which we speak: but One in a certain place testified saying, What is Man that thou art Mindful of him? Or, the Son of Man that thou visitedst him? Thou madeest him a little Lower than the Angels; Thou Crownedst him with Glory and Honour, and didst set him Over the Works of thy hands; Thou hast put all things in Subjection under his feet; For in that he was all in Subjection, he left nothing that is not put under him: but now we see not yet all things put under him; but we see Jesus who was made little Lower than the Angels, for the Sufficiency of Death, Crowned with Glory and Honour; that he by the Grace of God should taste Death for Every Man. For it became him for whom are all things, and by whom are all things, in bringing many Sons unto Glory, to Make the Captain of their Salvation.

Salvation Perfect through Sufferings; for both *he* that Sanctifieth, and they who are Sanctified, are both of *One*: for which Cause *he* is not ashamed to call *them* Brethren, saying, *I will declare thy Name unto thy Brethren; In the Midst of the Church will I sing Praise unto thee: And again, I will put my Trust in him; And Behold I and the Children which God hath given Me.*

So then *this* is Christ Jesus, in Answer to the first Question.

The Second Question is, *What is the Stumbling Stone, and Rock of Offence?*

Ans. And here again as I said before, *this* may seem a needless Question to be put before such a Generation of Professors, who have Each of them in *their* Day (that is to say, Every Profession) pretended unto *this*; and that *their* Profession hath been a *Stumbling-Stone*, and *Rock of Offence*, to that which hath been *Against* it: And so it may be thought a Matter of little Weight, either to put or Answer the Question. But as I said of the Other, so I shall say of *this*, That it is a Matter of another manner of weight, and before I have done it will be Manifested. The *STUMBLING STONE* then, and *ROCK of OFFENCE*, that hath been (and is) in all Ages, both to Jew and Gentile, is Christ Jesus the Power of God, and the Wisdom of God.

Some may say, *How is that?*

I Answer, Not that *he* is so in *himself*, Or that *he* is set so of the Lord, but as it falls out to be so by reason of that in *Man*, which is Entred since the *Fall*, that raiseth *him* up against that which is the Power of God, and the Wisdom of God to Deliver Man, Unto which *He* is a *Stumbling Stone* and *Rock of Offence*, and is set so of the Lord; that is to say, that *Man* may not go on smooth in his way to Destruction, but that there may be something to stand in his Way, for *him* to Stumble at, for to offend him, or for *him* to go against; that as a *Man* Drowie in the Dark, he may fall upon it, or jussle at it; Or *he* may be stricken by it, and so *he* may come to be Awake, and to Consider where *he* is, and whither *he* is going, and what leads *him*, as is usual in such Cases with Men in such a Condition in the Outward. Therefore the Lord saith, *Behold I lay in Zion a STUMBLING STONE, and ROCK of OFFENCE, and whosoever believeth in him shall not be ashamed, Rom. 9. 33. And they stumbled at that Stumbling Stone, as it is written, as afore-said, vers. 32.*

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Now

Now the Lord hath not laid him a *STUMBLING STONE*, and *ROCK* of *OFFENCE*, that is to say, that he should so be for that purpose that *Men* might fall, and be broken; but that *that* which leads *Man* into *Death* may stumble at it; and that *Man* who is led into *Death* may stumble at it; and seeing where he is, and whither he is going, or being awakened by *that* which stands in his Way to Destruction, and believing in *that* which shews him where he is, and stops his Career, and puts him to Mind, he may be Delivered. Therefore he saith, *Whoever believeth in him shall not be ashamed*: So that the want of believing in him whom the Lord hath laid in *Sion* a *STUMBLING STONE*, and *ROCK* of *OFFENCE*, that *whoever believeth in him shall not be ashamed*; is the Ground why he is unto such a *ROCK* of *OFFENCE*, and *STONE* of *STUMBLING*. But how, wherefore, and for what End, I shall by and by make manifest in Answers to the following Questions.

How hath he been then (and is) in all Ages a Stone of stumbling, and Rock of Offence? which is the Third Question.

I Answer; Not that he is so in his Own Nature (as before) nor that he is laid so by the Lord; but he being contrary to the Nature of *that* which leads *Man* in the fall; and is begotten in the fall, *that* which leads *Man* in the fall, and *that* which is begotten in *Man* by the fall; having such a near Similitude and Relation as the same *Flesh* and *Spirit*, carries *Man* against *that* which is set of the Lord to Redeem *Man* out of it. That which is come to Redeem, the Lord hath set in *His Way*; and against *this*, that which brought, and keeps *Man* in the fall, Leads, and by reason hereof, *Man* instead of heeding *that* which is the *Loving Kindness* of the Lord to bring him back into the state in which he was before he fell, he becomes Enemy to that which is set to bring him back, and to lead him into the *Way* again; that so *Man* may be kept where he is, Even in the state of *Perdition*, and that for *Ever*. For, *Man* being become an *Enemy* to that which is appointed, or laid by the Lord to Deliver him; without which there can be no Salvation: how he can choose (or how can it be otherwise whilst he is in this state) but miscarry. For a *Man* will not (willingly) be led by *that* unto which he is an *Enemy*; And ye who were sometimes alienated, and Enemies in your Minds by wicked Works; ye now he hath Reconciled, saith Paul to the Saints, and Faithful Brethren in Christ, which were at Colosse, Col. 1. 2, 21. Who were some-

sometimes such. And to the Ephesians he Writes, wherefore that ye being in times past Gentiles in the Flesh; who are called Uncircumcision, by that which is called the Circumcision in the Flesh made by hands, that at the time ye were without Christ, being Aliens from the Common-wealth of Israel, and strangers from the Covenant of Promise; having no hope, and without God in the World. But now in Christ Jesus; Ye who sometimes were far off, are made nigh by the Blood of Christ; For he is Our Peace who hath made both One; and hath broken down the middle Wall of Partition between Us; having abolished [in] his Flesh the [Enmity] Even the Law of Commandments contained in Ordinances, for to make [in] himself of Twaine One New Man; so making Peace, and that he might reconcile both unto God in One Body by the Cross, having slain the [Enmity] thereby; and came and Preached Peace to you which were afar off, and to them that were nigh; for through him we both have an Access by One Spirit unto the Father, Ephes. 2. 11. to the 19.

Now, what can be a greater Bar against the Salvation of a Man, then to be raised up in Enmity against that which is to Deliver him? and what greater advantage can an Enemy have upon a Man, then to make him an Enemy to his Deliverer? And what greater Policy, and Art can be used, then so to make a Man who is in the state of Eternal Condemnation? Yet, this is the state of all Men by Nature; and the Condition in which the Lord finds Every Man. *Viz.* In Enmity against that which he hath set to Deliver him. For, if when we were [Enemies] we were reconciled by the Death of his Son; Much more being reconciled we shall be saved by his Life, And not only so, but we Joy in God through Our Lord Jesus Christ, by whom we have [now] received the [Attonement] Rom. 5. 10, 11. And this is Deceit indeed, and a subtile Device in the Enemy, so to make Man to that which is his Peace. And, indeed, it is hard to be believed how it is, and that a Man could possibly come to be so deceived of the Devil, till his Eyes be in Measure Opened, and he come to see how it is; and they who have come to see this his Working, have spoken of it to be a Device most subtile; for, what can be greater then by Artifices, and Paintings, to render that to be the onely Enemy to Man, and to set him against it as such, which is his choicest Friend, and without which he is Undone for Ever. A mistake, indeed, to the Purpose (as Men use to say) or with a Wiseness; For what can be greater, or More Desperate, then

for a *Man* who is in the *Condition* of the *Greatest Wound*, to be led out in the *highest* Opposition to that which is the *Only* Remedy? And how can a *Man* be held *more* fast, or made *more* sure by an *Enemy*, then to be possessed against *such* a One with the *greatest* hatred, and to be raised up *so* against *him* who is his dearest Friend, Even *him* without whom *he* cannot be Delivered? yet this is the case as to *many*. They are fallen from God by Transgression; that which led them into the fall, holds them in Captivity; willing they are there to continue, because they see not where they are, nor what doth lead them. Yet in a state of Death they are; and the Way they walk in, is the Path to Hell. Now they cannot come to see *this* their state; Nor be Redeemed out of it, but by that which shews them it, and stands in their Way to check their Career, and stop their course unto the Pit; which is Christ Jesus, the Light of him in Every Man; who is the Light of the World, which Lighteth Every Man that cometh into the World; which is come to Redeem Man out of the fall, and from the hands of him that hates him, of his Enemy; and God hath laid him in Sion, (in that of him) for that purpose, which Answereth to God, as a STUMBLING STONE, a ROCK of OFFENCE, which whensoever Man is Tempted to Evil, shews him Evil; the Grace of God which hath appeared unto all Men, Even the Appearance of Evil, and stands in his Way to Evil; So that against this Rock he must go; he that is the Rock of Ages; which stands in his Way to offend him; to keep him of; and at this stone he must stumble, and over it he must go if he doth do Evil. Now for such to be raised up in Enmity against this; for the Enemy who hath them in Evil, and leads them into Evil so to Deceive them; as to set them in Hatred against that which shews them Evil; and the very Appearance of it, and stands in their Way thereunto, and so into the Pit; and strives with them that they may not Perish, which they know is Truth, and that that is Evil which it stands against, and that Evil is the Way unto the Pit, unto which Answers that of God which is in them; which Witnesse to God, and shewes them all that Ever they do; the thoughts, and the Intent of their hearts; and to Deny that this is Truth, which is manifest in them; and to hold this Truth in Unrighteousness; and to say it is not the Christ; It is not the Light of him that Lighteth Every Man that cometh into the World; That it is not able to save, which

which is able to *show*; for that which *saves shows*, and that which *shows saves*; and *he* that doth the *One* is the *Other*, *Christ Jesus*, who came to *save* that which was *lost*; who *shows* what is *lost*, and who hath done it, and what *holds* it, and whither it tends, and gives the *sence* of *these* things; as a *Man* that is *made* sensible by a *Stumbling Stone*, and a *Rock*. What doth this *Argue*, but that *such* are *Dead* in *Trespases* and *Sins*, and that the *Enemy* hath *play'd* a *sure* Game with *them*, and made *them* to put *themselves* (so far as lies in *them*, and as in *this* state) Out of a *Capacity* Ever to be *Delivered*.

Now, if *Men* never had the *sence* of *these* things, or a *Witness* in *them* that it was so; It were *something* Excuseable; (though the *Lord* was not bound to *his* Creature, but as he made *him* Upright, and he sought out *many* Inventions, so *he* should be fill'd with *his* Own Doings, and the *Works* of *his* hands should be given *him*) but *he* makes it the *more* Intollerable, that *such* things as *these* are; and yet *Men* follow that which leads into the *Pit*, knowing it to be so; and hate *him* that Reproveth in the *Gate*; The *Voice* of *Wisdom*, which cryeth *without*, and Uttereth *her* Voice in the *streets*; and cryeth in the *chief* place of *Concourse* (Read *me* within) for *where* *these* things are to be found; and to that which is *within* is it *spoken* in the *Entring* of the *Gates*, and in the *City* saying, *How* *ye simple* Ones will ye *Love* *Simplicity*, and the *Scorners* Delight in *their* *Scorning*, and *fools* hate *Knowledge*. Turn ye at my *Reproof*; *their* and *your* *Souls* shall *Live*. I say that *Men* should rise against *his*, should hate *this*, should be Led into a *Hating* of *this*, a *rising* against *this*, and be so deceived by *their* *Enemy*, what will be *more* Intollerable in the *Day* of the *Lord*? what *more* Inexcusable? and what *more* Matchless Deceit can there be then *this*? Or, *more* to be *Avoided*?

In *Parables* of *Love* I write *these* things, and in *tender* Compassion, that *Men* may see *their* state, and mind to be *Delivered*, and *that* which waits to *Deliver* *them*, and which is set for *that* purpose; that so the *Day* of *their* Calamity may not come upon *them* unawares; and the *Night* which shall never have *End*. For, *this* *testifies* from the *Lord* whose *Word* it is, That *his* Spirit will not *strive* with *Flesh*; with whom *his* Spirit hath been long *living*, and upon whom *he* hath long waited; but the *Day* of *his* long-suffering will have an *End*; and it is *Drawing* near, yea it is

very

very neer, yea even at the *Very Door*; and then *Men* will know what *they* have been Doing, and what hath *led them*, and in what *State they* are; and whom *they* have resisted, and what *they* have gone Over, and at what *they* have risen, and how *they* have neglected *their* Precious time, and not known in *their* Day the things that Concern *their* Peace: For a *sore Day* is near, such a Day as *Never* was; wherein Men shall know in *this* World, what *they* have been Doing, and the *Wrath* of *him* who is Lord and King, whom *they* have *Rejected* and *Despised*, and *Trampled* upon, and *run* Over, and *resisted*, and would not have *him* to *Reign* Over *them*; and then *Wo* will be *their* Day, and *sad* will be *their* Case for Ever and Ever.

And *these* things are writ for *Men* to Mind and Consider ere it be too late, and the *Door* be shut, and there be no Entering; and the *Word* be gone forth, *He that is Unjust* let him be *Unjust* still; and *he that is Filthy*, let him be *Filthy* still; and *he that is Righteous*, let him be *Righteous* still; and *he that is Holy*, let him be *Holy* still: For the time is at hand, And behold I come quickly, and my Reward is with me, to give every Man as his Work shall be, saith the Lord.

Therefore People all be Ye all Warned, and Mind; whilst ye Long-suffering waits upon You, and the Lord waits to be Gracious; lest the Day of Your Visitation passing Over, it be too late, and with *Prophane* Esau ye find no Place of Repentance, though ye seek it Carefully with tears; For *Friends*, this I know Certainly from the Lord, it is yet but a little time, and *these* things will be accomplished, and *these* things will be fulfilled, and Your Eyes shall see it, the Eyes of *this* Generation; and You shall remember in that Day, that *these* things have been told You, and Ye took no Warning, (I speak to such who shall not take Warning) and that *they* are now Witnessed upon You; and whether You will hear or not, or Lay it to heart: The things are so, *they* are Sealed, it is Done: *He that is Unjust*, let him be *Unjust* still; and *he that is Filthy*, let him be *Filthy* still; and *he that is Righteous*, let him be *Righteous* still; and *he that is Holy*, let him be *Holy* still: And behold I come quickly, and my Reward is with me, to give Every Man as his Work shall be: So mind Ye all, for the time is at hand, and You shall Witness it. And *these* things am I moved of the Lord Almighty, to Write unto You, that Ye may Know that the time is at hand, and that it is Near, whether You will hear, Or whether You will forbear.

So Consider People, and mind whilst Ye have time, lest the Night come upon You, and there be an End; and trifle not away precious Time, lest the Day of Sorrow come upon you, of which you will know no End: It's Love that speaks to You; It's the Remembrance of the Lord that Moves to you; It's that which will laugh at your Calamity, and Mock when your fear cometh; who will not hear when Long-suffering is at an End, and the Lord will not have Mercy; though you may mock at it now, and make a Jest at it, as Lot's Sons in Law did, when he told them what was coming on the City, which he had received from the Angels, he seemed to them as One that Mocked; yet the Fire came, and they were Consumed who Mocked: And, as it was in the Dayes of Lot, they did Eat, they Drank, they Bought, they Sold, they Planted, they Builded; but the same Day that Lot went Out of Sodom, it rained Fire and Brimstone from Heaven, and Destroyed them all: Even thus it shall be in the Day when the Son of Man is Revealed: And as it was in the Dayes of Noah, so shall it be also in the Dayes of the Son of Man; they did Eat, they Drank, they Married Wives, they were given in Marriage, until the Day that Noah Entered into the Ark, and the Flood came, and Destroyed them all. And this I have certainly Received from God, that so it will be in the Day of the Lord; and so will the Day of the Lord come, and so will Men be in the Day of the Lord, which will come upon them as a Thief in the Night; and when they shall say Peace and Safety, then sudden Destruction cometh upon them, as Travail upon a Woman with Child, and they shall not Escape.

Therefore Fear and Tremble all before the Lord God of Hosts, and give Glory to him, for the hour of his Judgments is come, which shall be revealed upon the Workers of Iniquity, when the Day of their Visitation is Over, and the Measure of their Iniquity is up; for the Lord hath stayed and waited long, and sent Warning upon Warning, and Visitation upon Visitation, and his Witnes hath been reacht in You, and you know Ye should not do the things which are done by You, and yet ye will do them: Now what can ye do more, and what can the Lord do more for you, than to reach his Witnes in you, and to quicken that which testifies to him, so that ye answer unto him, that you should not do so and so, and that ye should do according as that of him witnesseth in you, and yet you will do so and so. Now More cannot be done for you, than to bring

bring *You* to the *Path of Life*, to *that* which will direct *You* if *ye* will heed it, and bring *You* to *God*, to *him* who is the *Saviour of the Soul*; which shews *ye* all *your* goings astray, and how *ye* are as *lost sheep*, and how the *Enemy* hath *You*, and leads *You*, and what *he* leads *You* into, and what will be the *End* of those things; and that the *End* of those things is *Death*; and that the *Judgement* of *God* upon such as do those things are *Just*, and will leave *Me* without *Excuse*. If *You* will not hearken to *this*, if *You* will not be Guided by *this*; if *You* will not give up to be ruled by *this*. There is *never* another way to *God*, to *Salvation*, *ye* must *Die* *your Sins*, *ye* must *Perish* Everlastingly.

So the *Bowells* of *my Love* are moved to *You*, and for *You*, that *You* may know in *this* your *Day* the *things* that belong to *you*, *Peace*, ere they be *hid* from *your Eyes*; for *this* I testify unto *You* in the Name of the *Lord*, whose *Word* I say again it is, and *Me* what I say: That when *Once* the *hour* of *your Visitation* is *Over* and *your Day* closed up; *You* will not believe *though One* arise from the *Dead*: I say Again, and *Mind* what I say, *you* will not believe *though One* arise from the *Dead*. For then the *time* of *Repentance* will be *Over* *your heads*; And *Iniquity* being got *Over* the *Just*, and having Covered the *Witness*, that wherein is the *Place* of *Repentance*, and having filled *You* up, that will not hear, nor *leave* *You* to hear; for it hath got the *start* upon *You*, and run *ye* *Over* the *Floud* is *Come*, and will *sweep* *ye* away.

So in *Bowells* of *Love* I still speak unto *you*, and I could Ever beseech *you*; I could Even come upon *my Knee* (as it were) and for *you* all, that *ye* would receive *him* who speaks from *Heaven*, that *ye* would be Reconciled to *God*, who is in *Christ Jesus* reconciling the *World* unto himself; and not imputing unto them their *Transgressions*; who turn to *him*, to *that* of *him* that calls upon them, that shews them the *Way*, that stands in their *Way* to turn them to *God*; which is laid by the *Lord* in the *Way* to turn *Men* to *him*. In *Sion*, in *that* of *him*, which answers unto *him*; *Witnesses* for *him*; for *other* where it is not laid; and when this is Covered Over which witnesses to *him*, and it is not heard; then that which is laid in the *Way* will not be found; for it is laid in *Sion*, in *that* of *him* till it arise in *you*, *Worm* that will never Die, and a *Fire* that will never go out; and then it will be sad for *you*, when that shall Judge *you* which Judge

You ; and that shall Condemn You which would have shewn ye Mercy ; and that Live in You an Everlasting Punishment, which would have been to You Life Eternal.

For this is the thing, if ye desire to know it, and the Sum of the Matter. If that Live not in You, which moves You to God, and shews ye Evil ; and if You live not in it, and be guided by it, It will live in You, a Punishment for Evil ; and that from God for Ever and Ever. And when the Measure of your Iniquity is filled up, You will know it. But I would ye knew it before, that in whilst the Day of Long-suffering is, I would, and it is the Desire of my Soul, and I am moved of the Lord, whose Bowells in me are towards, that ye knew that that witnesseth, and that ye would be gathered unto it, before the Decree bring forth ; For, when the Day is Over, Iniquity will fill ye up, and it will be too late ; there will be no place to bear, the place of Repentance will not be found, for it is in that which answereth to God ; which Iniquity hath Covered Over, and so the Spirit of the Lord strives no More, nor are his Arms stretched out to gather You ; but the spirit of Iniquity will rule in You ; and the Cart-Ropes of Sin will draw You : and he who hath filled You, will lead You forth against that which hath Misted You, and against them in whom it lives ; and You will do all things against that Name, by which ye might have been saved, and which waited to save You, but ye would not. Then that which Visited You, will suffer by You, and all those in whom it is, will come to suffer by You ; and the Spirit which hath Murdered the Just in You, will carry ye out to Murder them in whom is the Just, and to try them, and to make them pass through Deep Tribulation, whom the Lord will Uphold by the Right hand of his Power, to Endure that which he shall suffer that Spirit by You to bring upon them ; as a Testimony unto them, and unto You, that God is in them, and that ye are of the Devil, till ye have done your Work, and the Lord sees it is enough ; and stops your hand, and tumbles You into the Pit ; with that which hath led ye forth, there to be tormented with it for Ever, and Ever.

For, this let me tell You, and it may be as a Sign unto You ; That when ye are let loose to Do what is Détermined upon the People of the Lord, for You to Do, which the Witness of God in You, of whom, yet keeps ye from, and ye cannot yet get Over, because of that in You, which Witnesseth for them ; and so the Long-Suffering of God yet waiteth ; then your Day is at an End ; and the hour of

your Visitation is Over, and you are filling up your measure for your Destruction.

Therefore, heed whilst ye have time, for assuredly as *You* shall do those things, shall the Day come upon *You*; and assuredly as those things are done, is *your Day Over*; and this *You* shall Witness to me Every One that is found here in the Day of the Lord: Therefore Consider and be Wise, and rush not headlong into Destruction; For the Lord will enable his People to endure, that in them which is of him shall live in them, Do ye what ye can, & carry them through all ye shall be suffered to do unto them; And shall arise as Lord and King in *You*, and Execute upon *You* the Judgements that is written, *This Honour have all his Saints*; and Rule for Ever.

So fear the Lord, and give Glory unto him (I say again in the Movings of the Lord) and heed that which is laid in *your Way* to stumble at, to offend *You*, to turn ye to God; and be no longer deceived by *your Enemy*, who seeks *your hurt*; for as it is said to *You* before, It's the greatest Deceit that can be Imaginable, for any to be Deceived, as to rise up against that, and hate that, which is set to Deliver it; and without which it cannot be Delivered.

As for Instance; If a Man should be fallen into a Desperate Lethargie; Or, any other Mortal Disease, out of, or from which it is Impossible for him to escape without the help of such a One as is set before him. If the so Diseased Man shall be raised up against this Physician, with such Prejudice that he accounts the Physician, as his Mortal Enemy, and stumbles at whatsoever he Prescribes unto him, and is offended thereat; This Man certainly in the estimation of all according unto Men, must miscarry, and will be accounted by all to be the most grievously deceived; and cannot be thought point blank to be more mistaken, nor more desperately, then in such a Point as this.

And yet (as I have shewed) This is the Case of all Men, who stumble at the Stumbling-Stone, and are offended at the Rock of Offence; at that which is the Ordinance of God to Salvation, to as many as believe and are carried out against this. Their Case is Desperate; and No Mens More, and No Men can be more mistaken; Nor can a Deceit lead more mysterious and Damnable, than that which leads unto this.

This then is of great Weight, and worthy the while well to look into, and Maturely to consider, how Man came at first to be deceived, and thus to be led against that which came, and is set

to deliver him, by the *Enemy* who seeks to destroy him, and hath him in *subjection*; and how it comes to pass, that the *Experience* of this sore hurt through all Ages, hath not yet so Awakened the *Generality* of *Men*, and opened *their* Eyes, so as to see *their* *Enemy*, and his deceit, and to be turned to the *Lord*.

In Order hereunto, I shall shew how Man came into the fall, and how he is held under it by him who hath him under, and against him who is come to deliver him.

Man thus came into the fall; It was not by strength of *Art*, nor by *Sophistication* of the *Enemy*, so much as by his Letting in the *Enemy*, when he sought to deceive him, when he hearkned to, and Parlied with him, and received his Suggestions into his Mind as Matter to Consider; When he gave it place by Consideration, and so Opened the Door, then the *Enemy* entred, and being in, then he wrought for himself: and that of him being entred, It became as Man, in Man the Eye, the Ear, the Hand, the Foot, by which he saw, heard, acted, and went to Every thing, Unsuspected of Man; because Man had let it in as that which was good, and had prostrated all he had unto It. So the *Enemy* got into a Disguise, and put himself into a shape to Enter, and having Entred, this Disguise, this shape fashioned Man into its Image, and made him like unto it; who was made after the Image of God, and was like God, whilst he stood in that state, and that of God acted in him, and was his Eye, his Ear, his Hand, and his Foot, and did all for him; or whilst all that he did, saw, heard, or Understood, was by that of the Lord; Or, the Spirit of the Lord in him; Or, the Soul that he had made; Or, the breath which he had breathed into him. And the Lord breathed into Man the Breath of Life, and Man became a Living Soul; after the Image of God Created in him, in Righteousness and true Holiness.

Now here lay Man's hurt at first, and here the hurt of all Men lies at this Day, who are in that state; In that he hearkned to the *Enemy*, received him, Let him in; not so much that the *Enemy* came to deceive him; For, his coming to deceive him had signified little, if Man had kept Entire to that in him in which he was made, which was of God, which would have shewed him his *Enemy*, and have kept him out. For, whilst his Eye was Single, and he kept there, it was Impossible that he should have been Deceived; because the Eye of God in him could have No fellowship

with the *Enemy*, Nor admit in, Upon any Account; nor favour, nor accept him, for *its* Nature is contrary; But *Man* letting in the *Enemy*, and giving *his* Consent, that which he let in became *his* Eye, and so Darkned him as to the Eye of God; which saw, and discovered, and which it put out; Or, brought under. And so *his* foolish heart became Darkned, and saw nothing but according unto that which put it under.

And when the *Woman* saw, that the *Tree* was good for food, and that it was pleasant to the Eyes, and a Tree to be desired to make One Wise, (here the *Enemy* got in, and she saw with *his* Eye) she took of the Fruit thereof, (when Lust hath conceived it bringeth forth Sin; and Sin when it is finished bringeth forth Death) and did Eat (here she Joyned with the *Enemy*, and they twain became One Flesh) and she gave also to her husband with her, and he did Eat (here they became the betrayers of One Another into the same Perdition.)

Now she had let in the *Serpent*, Who had said unto her; Yea, hath God said ye shall not Eat of Every Tree of the Garden? And the *Woman* said unto the *Serpent*, we may Eat of the Fruit of the Tree in the Garden, but of the Fruit of the Tree, which is in the midst of the Garden; God hath said, ye shall not Eat of it; Neither shall ye touch it lest ye Die. And the *Serpent* said unto the *Woman*, ye shall not surely Die, for God doth know that in the Day that ye Eat thereof, then your Eyes shall be Opened, and ye shall be as Gods, knowing Good, and Evil. And when the *Woman* saw that the *Tree* was Good for Food, and pleasant to the Eye, and a Tree to be desired to make One Wise, (see how the *Enemy* now lookt through the *Woman* into whom he was got, and how he Judged in her; and how her Judgement was according to *his*, who was got in her, the Ground of her miscarriage as hath been said) she took of the Fruit thereof, (as aforesaid) and did Eat, and gave it also to her Husband with her, and he did Eat. And so the *Serpent* beguiled her entring into her; he being entred she saw with *his* Eye, who before saw with the Eye of God: God hath said ye shall not Eat of it; Neither shall ye touch it lest ye Die. This spake that of God in her; here if she had abided she had stood well; had she stood in the state in which she was made, which was in Holiness, and Righteousness, but she went from this, and received the contrary; Yea, hath God said ye shall not Eat of Every Tree in the Garden: Ye shall not surely Die, for God doth know that in the Day that ye Eat thereof, then your Eyes shall be Opened, and

shall be as Gods, knowing both Good and Evil. So this she let in; and this being got in with this she saw as did also her husband; to wit, with that which was got in to her, and she had Let in; the Eye of the Serpent, which was contrary to God. And here came the fall, and here is the true state of Every Man in the fall, be his particular Condition more or less; That which is the hurt; is that which Leads aside; that which deceives, that which makes to miscarry, is not so much that which comes without, and presents, and Tempts, but that which Enters; which takes a place in Man, being Entred; which begets something of its Own; which being begotten, grows up in Man in which he is, and with which Man sees, and feels, and Understands, which is contrary to God, and so becomes the Child of the Devil, a Child of Wrath. Whereas, were not the Enemy suffered to Enter; or did he not lodge within; that of God which is contrary to him, would guide and Rule.

And here is the great Mytery of Ungodliness; being Entred it beguiles the Understanding, and puts it into mistakes, and makes it to think that this, and that, is God, and Good, which is quite contrary; and so the Wrath of God comes upon Man, because that hath possessed him, and leads him, and hath his Ear and his Heart which is Contrary to God: And so nothing that he doth, pleaseth God, being in the Nature, or Possessed, or Led, or guided by that which is Emnity to God; that neither sees God, nor knows him; but doth the Works of him of whom it is.

And here is the state of all Men by Nature; The Nature that is in the Transgression, Children of Wrath, Children of the Devil, begotten by him, the Spirit that is in them that Rules and Guides them. I do not say, that Man as a Creature in the state, wherein he was made, is the begotten of the Devil, or, the Child of him; for God made Man Upright, and after the Image of God made he him, in Righteousness, and true Holiness; and he was the Son of God, and proceeded from him; But the Devil Enttring into Man; Or, Man suffering, or Letting the Devil to Enter into him; who might have kept him out, and was made in that state that the Devil had no Part in him; Nor could have forced him; the Devil begot his Own Image in him; a Spirit in Man which Leads him to do, and which doth the works of the Devil naturally, as a Child the Works of him that begat him; and of that Spirit that ruleth in him. Something is begotten in Man which rules him; which hath Con-

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sented with the Devil, that is Joynd to him; that is become One Flesh; that doth all his works in him; that doth his works; that is, of his Root and Generation which God hath Curs'd, and who is in the Alienation from God; and neither sees him; Nor can know him. So his Children ye are whose works ye do; And I speak that which I have seen with my Father, and ye do that which ye have seen with your Father (saith Christ to the Pharisees). And his servants ye are to whom ye Obey, and whosoever committeth Sin is the servant of Sin; And if ye were Abrahams Children, ye would do the Works of Abrahams. But now ye seek to kill me; A Man that hath told ye the Truth which I have heard of God, this did not Abraham. Ye do the Deeds of your Father, Ye are of your Father the Devil, and the Lusts of your Father ye will do; he was a Murderer from the beginning, and abode not in the Truth; because there is no Truth in him; when he speaketh a Lie, he speaketh of his Own; for he is a Liar and the Father of it, John 8. 34, 38, 39, 40, 44. Rom. 6. 16. And whosoever sinneth hath not seen him, neither known him; He that committeth Sin is of the Devil, for the Devil sinneth from the beginning; in this the Children of God are manifest, and the Children of the Devil; Whosoever doth not Righteousness is not of God; Neither he that loveth not his Brother, 1 John 3. 6, 8, 10. And in this state Every Man is accursed from God, and cannot come near him; for he is a God of Purer Eyes then to behold Evil; nor can he look on Iniquity, Habbuk. 1. 13. He is not a God that hath pleasure in Wickedness, neither shall Evil dwell with him, Psal. 5. 4. And there shall in no wise enter into it, any thing that defileth; neither whatsoever worketh Abomination, Or maketh a Lie; but they which are written in the Lambs Book of Life, Revel. 21. 27. And without are Dogs, and Sorcerers, and Whore-Mongers, and Murderers, and Idolaters, and whosoever Loveth, and maketh a Lie, Revel. 22. 15. And the reason is because of that which is begotten in him, which is in Enmity to God; which leads Man into the same. And here Man comes to be Cut off from God his Maker, and to have no Fellowship with him; but to have his Portion with him whom he serves, in the Lake that burneth with Fire and Brimstone, which is the second Death.

Now to save Man, and to Deliver him from this State, in which he is thus by Nature, and from Wrath to Come; and to bring him into the State in which he was before; the Lord hath laid a Stone, a Rock,

Rock, and this in Sion, (in that of him) which is in Every Man, which is under), to guid him into the *Way* again; and *this Rock is Christ*. — They Drank of the *Spiritual Rock* which followed them, and that *Rock was Christ* — Said Paul of the Israelites in the *Wilderness*, 1 Cor. 10. 4. And saith Old Jacob of Joseph, Joseph is a fruitful Bough, Even a fruitful Bough by a Well; The Archers have sorely grieved him, and shot at him, and hated him, but his Bow was in strength; and the Arms of his hands were made strong by the hands of the Mighty God of Jacob; from thence is the Shepherd, the *STONE* of Israel, Gen. 49. 22, 23, 24. And, behold I lay in Sion for a Foundation, a *STONE*, a tryed *STONE*, a Precious Corner *STONE*, a sure Foundation, he that believeth shall not make haste. Judgment also will I lay to the Line, and Righteousness to the Plumb-line; and the Hail shall sweep away the Refuge of Lies, and the Water shall Overflow the Hiding-place; and your Covenant with Death shall be Disannulled, and your Agreement with Hell shall not stand; when the Overflowing Scourge shall pass thorow, then Ye shall be trodden down by it. From the time that it goeth forth it shall take you; for Morning by Morning shall it pass Over, by Day, and by Night, and it shall be a Vexation only to understand the Report. For the Bed is shorter than that a Man can stretch himself on it, and the Covering Narrower, than that he can wrap himself in it. For the Lord shall rise up as in Mount Perazim, he shall be Wroth as in the Valley of Gibeon; that he may do his Work, his strange Work, and bring to pass his Act, his strange Act. Now therefore be Ye not Makers, lest your Bands be made strong: for I have heard from the Lord of Hosts a Consumption, Even Determined upon the whole Earth, Ha. 28. 16, to the 23. That which followed them, which shewed them their Way, which brought them out of Egypt, which gave them Water in the Wilderness, that was the *Rock*, that the Shepherd, the *STONE* of Israel.

But they rebelled against the Lord, and made them a Molten Calf, and Murmured in the Wilderness, and Committed Fornication with the Daughters of Moab, and Worshipped their Gods, the Gods of them in the Land of Canaan, whom the Lord had Cast out before them: And as for this Man Moses, they would not have him to Rule Over them; and who made thee a Ruler and a Judge Over us? Said he that Wronged his Neighbour, to Moses, Wilt thou kill me as thou didst the Egyptian yesterday? When Moses shew-

ed himself to them as they strove, and would have set them at One again, and said unto them, Sirs, Ye are Brethren, why do ye wrong One another? And ye have killed the People of the Lord. Said they that Rebelled to Moses and Aaron, concerning Korah, Dathan, and Abiram, and their Company, the Princes of the Congregation who rose up against Moses and Aaron; whom the Earth opened her Mouth upon, and swallowed them up; because the Earth opened her Mouth and swallowed them up, and the fire of the Lord consumed them: Who said to Moses and Aaron, Ye take too much upon You, seeing all the Congregation are holy Every One of them, and the Lord is among them; Wherefore then, lift ye up your selves above the Congregation of the Lord? And Moses said, Even to morrow will the Lord shew who are his, and who is holy, and will cause him to come near unto him; Even him whom he hath chosen, will he cause to come near unto him; and the Lord did so, Numb. 16. And they thrust him from them. And therefore Steven, when he spake to the Chief Priests, and the Council, when they had him in the Temple before them, said, This Moses whom they refused, saying, Who made thee a Ruler and a Judge? The same did God send to be a Ruler and Deliverer by the hands of the Angel, which appeared to him in the Bush. For he supposed his Brethren would have understood, how that God by his hand would have delivered them, but they understood not, Acts 7. 25, 26, 27, 28, 35. He brought them out, (whom they thus refused, and thrust thus away, and said so to, and he was forced to flee, vers. 29.) after he had shewed Wonders and Signs in the Land of Egypt, and in the Red Sea, and in the Wilderness Forty Years; This is that Moses (said he) which said unto the Children of Israel, A Prophet shall the Lord your God raise up unto You, of your Brethren, like unto Me, him shall you hear: This is he that was in the Church in the Wilderness, with the Angel which spoke to him in the Mount Sinai, and with Our Fathers, who received the lively Oracles to give unto Us; To whom Our Fathers would not Obey, but [Thrust] him from them; and in their hearts turned back again into Egypt, saying unto Aaron, Make Us Gods to go before Us, for as for this Moses which brought Us out of the Land of Egypt, We wot not what is become of him: And they made a Calf in those Dayes, and offered Sacrifice unto the Idol, and rejoiced in the Works of their Own hands. Then God turned, and gave them up to worship the Host of Heaven; As it is written in the Book of the Prophets. O ye house of Israel, have Ye offered unto me slain Beasts, and Sacrifices, by the space of

ye *years in the Wilderness*? Yea, ye took up the *Tabernacle of Mo-*
lish, and the Star of your God Rempham, Figures which ye made to
worship them; and I will carry ye away beyond *Babylon*, *vers. 36. to*
the 44. Thus was it with *Israel in Egypt*, and the *Wilderness*; and
 this was the *stumbling*; at this the *Offence*; and at this they
 stumbled; with this they were offended; Him whom God had sent
 to deliver them; and by whose hand he did deliver them. And
 One would think, this were strange considering the *Bondage in*
 which they were, and the *Mighty Signs and Wonders* which the
 Lord had shewed by the hand of *Moses*, which made the heart of
 Egypt to fail, and of the *Kings of the Land*, whitherto they were
 going to Possess by the hand of *Moses*; by whom the Lord had so
 spoke unto them, and all that *Moses* had said unto them from the
 mouth of the Lord, not One word had failed, but they had seen
 it fulfilled.

Now what was the *Reason* of this? and how came this to Pass?
 because and by reason of the spirit that Led them; the spirit
 of Egypt which was got into them; which filled them with Egypt;
 and made them see nothing, nor think upon but Egypt; So in their
 hearts they departed unto Egypt, because the spirit of Egypt was
 got into their hearts; and that minded nothing but Egypt, though
 Egypt was the place of their Servitude; and the Lord after 400.
 years, according to his Promise, Even the self same Day delivered
 them out of Egypt, and brought them forth with an Out stretched
 arm. But it was Egypt that guided, which was got in, that held them
 in their Bondage, not that which brought them out, and led them
 into Canaan; Egypt led them in their hearts back again unto
 Egypt; to suffer again; to be in Bondage again; who were deli-
 vered from Egypt. The spirit of Egypt entred in, when the *Car-*
ds of the Egyptians were dead upon the shoar, and the *Israelites*
 saw the *Mighty works of the Lord*, and his *Wonders in the Deep*;
 and they sang, when they saw the *Egyptians lying Dead upon the*
shoar. And the *Waters Covered their Enemies*, there was not One of
 them left. Then believed they his Words; they sang his Praise. They
 praised his Works; they waited not for his Counsel; but Lusted
 after him in the Wilderness (here Egypt got in) and tempted God in
 the Desert, and he gave them their request, but sent Leanness into
 their Soul. They Envied Moses also in the Camp, and Aaron the
 son of the Lord; The Earth Opened, and Swallowed up Dathan,
 and

and Covered the Company of Abiram; and a Fire was kindled in their Companies; the Flame burnt up the Wicked. They made a Calf in Horeb; and worshipped the Molten Image. Thus they changed their Glory into the Similitude of an Ox that Eateth Grass. They forgot their Saviour, which had done great things in Egypt; Wondrous things in the Land of Ham, and terrible things by the Red Sea; Therefore he said that he would destroy them; had not Moses his chosen (which they refused, and thrust from them and said, Who made thee a Judge and Ruler Over Us?) and as for this Moses we wot not what is become of him. For they understood not his Wonders in Egypt; they remembered not the Multitude of his Mercies; Egypt that was got in, Remembered them not, neither Understood them which filled them up; and turned them back again in their hearts to Egypt; but Provoked him at the Sea, (Even at the Red Sea) for he had not Moses his Chosen, (whom they thus thrust from them) in the Breach, to turn away his Wrath least he should Destroy them. Yea, they despised the pleasant Land (those into whose hearts Egypt was got: which had turned them back in their hearts to Egypt) and believed not his Word (who believed and sang his Praise) when he saw the Egyptians dead; that which saw the Egyptians dead, it is not Egypt, but Egypt, being got in, and they seeing with it, believed not. It was Egypt, which could not believe, which was the contrary to that which believed, which was believed, and its End to lead again to it; this having Possession in them, made them not to believe. What work a wrong spirit makes when once it is Entred; and how the contrary it leads, and how it makes those in whom it is as contrary, and not the same: for then that spirit hath Dominion, for it cannot enter, whilst the Contrary unto it hath the rule; and hence the reason why Men are so Contrary, and as if they were not the same; because of the spirit that is got in them, and hath the rule, which is quite Contrary, and bringeth forth the Contrary Effect. So trust ye not in a Friend; Put ye not Confidence in a Guide; Shut the Doors of thy Mouth from her that lies in thy Bosome. For she will dishonoureth the Father; the Daughter rises up against her Mother in Law; A Man's Enemies are the Men of his Own house: Therefore, I will look unto the Lord. I will wait upon the God of my Salvation. My God will hear me. Mic. 7. 5, 6, 7. A Contrary spirit hath entred, which worketh Contrary; for as the Spirit is that Rules, so is Man in whom it

and whom it Leads; and *this is the Reason*, and the Ground of all why it is so; because that which hath entred into *Man*, is the *Eye*, the *Foot*, the *Hand*, the *Heart* of *Man*, by which he sees, thinks, goes, and does; as the *Contrary Spirit* was the *Heart*, *Eye*, *Hand* and *Foot*, before it was put under; and when another Spirit is entred it is Put under. So *Man* is in *Vassalledge* to that Spirit, which hath entred, and which he hath suffered so to do, Over which Ruled him before, & which had the *Preheminence*; which being entred, *Man* Joyneth with, (yea Joyned with before; Otherwise it could not have entred; for if *Man* Opened not the *Door*, *Sin* could not enter) and so they become *One Flesh*; and here is the *state* of all Men by *Nature* (the *Nature* that's in the fall) as I have said; and the ground why *Man* is so in the fall; and of the entering of the fall; *Man* consented, Let in the *Enemy*, Over which ruled him before, and in the *Death* of that, which he considered for the *Other*; that being entred rules *Man* as did the *Other*; and in this state, the second *Adam* finds all Men, who is the *Quickning Spirit*, whom the *Lord* hath laid in *Sion* a *Stumbling Stone*, and *Rock of Offence*; that whosoever believeth in him shall not be ashamed. And thus he found *Israel*, and thus it was with *Israel*. They Despised the *Pleasant Land*, as hath been said, they believed not his Word, (here was the Ground of the Change, they had Let in the other, and consented unto that, and given up themselves, which was *Contrary* to the *Lord*) But murmured in their hearts, and hearkned not unto the Voice of the *Lord*, *Psal.* 105. 7. to the 26.

Now what made the *Stumbling*? What the *Offence*? What made it a *Stumbling Stone*? What a *Rock of Offence*? Against what was it? and what was it? and how came it to be so? and what made it so? the *Murmuring Spirit*; the *Rebellious Spirit*; the spirit that returned back to *Egypt*; the spirit that Lusted in the *Wilderness*; that despised *God*; that forgot his Works; that believed not in his Word; that despised the *Pleasant Land*; that strove with its Neighbour, and smote him; that Envied *Moses*, and *Aaron* the *Saint* of *God*; that made it a *Captain*, and in its heart turned back unto *Egypt*. This, this was it that stumbled; This, this was it that was a *Rock of Offence*; Even that which was sent to deliver them, to this it was a *Stumbling Stone*, and *Rock of Offence*, which

would not have had *them* delivered, and which held *them* in Bondage, and would have returned *them* thither; and by reason of *this* it came to be so; that *they* stumbled at *that* *Stumbling Stone*, which was laid in *Sion* for *their* Deliverance; and were offended at *it*: It stood in *its* Way to *Egypt*; It stood in *its* Way to *Rebellion*; to *Murmuring*, to *Rebellion*. It told *them* they should not do so; that it should not make a *Molten Calf*. So *this* *Stone* they could not get *Over* easily, therefore at *it* they stumbled; *This* *Rock* they could not *hew* through, therefore they were offended; and *that* was offended, and *that* stumbled, *that* was turned from the *Lord*; and *that* rose up against *that* which the *Lord* had set in *its* Way to stop *them*, in *their* turning from the *Lord*; and to Guide *their* feet in the Way of Peace. We will not have *this* *Man* to Rule over *Us*; Who made *thee* a Judge? and they thrust him from *them*: And *that* which made *it* so, and made *them* do so; was the Spirit of *Egypt*, of *Rebellion*, which had entred *them*. In whose Way the *Stone* was laid, and the *Rock* planted, to keep *them* from going *thitherwards*.

Thus much of the *Manner* how he comes to be, and is a *Stumbling Stone*, and *Rock of Offence*, in all *Ages*; the *Third* *Question* and in *Answer* thereunto.

Fourthly, Wherefore it hath been, (and is so) or the Reason of *this* thing?

I Answer, The Reason or Ground of *this* is manifest, because *that* is got into *Man*, and leads *Man* that is an *Enemy* to *God*, and stumbles him, or makes him to stumble at *Every* thing that would bring *Man* to him, and *thêrewith* to be offended.

Hence it came to pass, that the *Jew* who had the *Law*, and *Lively Oracles*, being diverted, or perverted from the right End of the *Law*, and the giving forth of the *Oracles* which was to lead *hem* to *Christ*; to *Another* thing which was never intended by the giving forth of the *Law*, or the *Lively Oracles*, to wit, the setting up of a *Righteousness* of *their* Own, Or, the *Righteousness* of the *Law* by which no *Man* could be *Justified*; For, by the *Works* of the *Law*, shall no *Flesh* be *Justified*, saith *Paul*, Gal. 2. 16. They stumbled at *that* *Stumbling Stone*, and so they attained not unto the *Law* of *Righteousness*; who followed after the *Law* of *Righteousness* Wherefore? Because they sought it not by *Faith* (saith *he* *Even* *Israel*) but [as it were] by the *Works* of the *Law*. For, (saith *he*) they stumbled at *that* *stumbling Stone*, as it is *Written*; Behold I

in Sin a Stumbling Stone, and Rock of Offence ; and whosoever believeth in him shall not be ashamed, Rom. 9. 31, 32, 33. But the Gentiles (saith he, vers. 30.) which followed not after Righteousness, have attained to Righteousness ; Even the Righteousness which is of Faith. And what shall we say then ? saith he, as aforesaid.

Now, the Law of Righteousness was Christ ; The End of the Law for Righteousness ; For Christ is the End of the Law for Righteousness to Every One that believeth, saith Paul again to the Jews, of whom he also saith ; For I bear them Record, that they have a zeal of God, but not according to Knowledge ; For they being Ignorant of God's Righteousness, and going about to Establish their Own Righteousness, have not submitted themselves to the Righteousness of God. For Christ (saith he) is the End of the Law for Righteousness to every One that believeth ; as aforesaid, Rom. 10. 2, 3, 4. For Moses (saith he) in the next Words) Describeth the Righteousness which is by the Law, that the Man which doth those things shall live by them. But the Righteousness which is of Faith ; saith on this wise, Say not in thine heart, who shall ascend into Heaven (that is, to bring Christ down from above) Or, who shall Descend into the Deep ? (that is to bring Christ again from the Dead.) But what saith it ? The Word is nigh thee, Even in thy mouth, and in thy heart ; That is, the Word of Faith which we Preach. For if thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the Dead, thou shalt be saved. For with the heart Man believeth unto Righteousness ; and with the mouth Confession is made unto Salvation. For the Scripture saith, whosoever believeth on him shall not be ashamed. For there is no difference between the Jew, and the Greek, for the same Lord Over all is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on him in whom they have not believed ? and how shall they believe in him, of whom they have not heard ? and how shall they hear without a Preacher ? and how shall they Preach except they be sent ? As it is Written, how Beautiful are the feet of them that Preach the Gospel of Peace ; and bring glad tidings of good things ? But they have not all obeyed the Gospel. For Isaiah saith, Lord who hath believed Our report ? So, then, Faith cometh by hearing, and hearing by the Word of God. But I say, have they not heard ? Yea, Verily, their sound went into all the Earth ; and their Words unto the Ends of the World. But I say, Did not Israel know ? First, Moses saith, I will provoke them to Jealousie, by them that are no People ; and by a foolish Nation, I will Anger you. But Isaiah is very bold and saith ;

faith; I was found of them that sought me not: I was made manifest unto them that asked not after me. But to Israel he saith, All Day long I have stretched forth my hands unto a Disobedient and Gain-saying People, Rom. 10. 5. to the end, as aforesaid. For that which the Law could not do, in that it was Weak through the Flesh. God sending his Own Son in the likeness of sinful Flesh, and for Sin Condemned Sin in the Flesh, that the Righteousness of the Law might be fulfilled in us; who walk not after the Flesh, but after the Spirit; For, they that are after the Flesh, do mind the things of the Flesh; but they that are after the Spirit, the things of the Spirit; For to be Carnally minded, is Death, but to be Spiritually Minded is Life and Peace; because the Carnal Mind is Enmity against God, for it is not subject to the Law of God; Neither indeed, can be so; then they that are in the Flesh cannot please God. But ye are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any Man hath not the Spirit of Christ, he is none of his. And if Christ be in you, the Body is Dead because of Sin; but the Spirit is Life because of Righteousness. But if the Spirit of him that raised up Jesus Christ from the Dead, dwell in You; he that raised up Christ from the Dead, also shall quicken your Mortal Bodies by his Spirit that dwelleth in You. Therefore Brethren, we are Debtors not to the Flesh, to live after the Flesh; For, if ye live after the Flesh ye shall die; But if ye through the Spirit, do mortifie the Deeds of the Body ye shall live. For, as many as are led by the Spirit of God, they are the Sons of God. For, ye have not received the Spirit of Bondage again to fear; but ye have received the Spirit of Adoption whereby we cry Abba Father: The Spirit it self beareth Witness to Our Spirit that we are the Children of God; and if Children, then Heirs, Heirs of God, and Joynt Heirs with Christ; if so be that we suffer with him, that we also may be glorified together; For, I reckon that the Sufferings of this Present time, are not worthy to be compared with the Glory that shall be Revealed in us. For, the Earnest Expectation of the Creature, waiteth for the Manifestation of the Sons of God. For, the Creature was made subject unto Vanity not willingly, but by reason of him who hath subjected the same in hope: Because the Creature, it self also shall be delivered from the Bondage of Corruption, into the Glorious Liberty of the Sons of God. For, we know that the whole Creation groaneth and Travelleth in pain together until now. And not onely they, but Our selves also who have the first Fruits of the Spirit; Even we Our selves groan within

Our selves, waiting for the Adoption, to wit; The Redemption of Our Body, Rom. 8. 3. to the 24.

So then, the *Jew* which followed after the *Law of Righteousness*, attained not unto the *Law of Righteousness*; *Christ Jesus* the *End* of the *Law* for *Righteousness* to *Every One* that *believeth*, though they followed after him; How came that to pass, Or what was the *Reason*? because they sought it not by *Faith*; but as it were by the *Works* of the *Law*; and what was the *Reason* of that? Because they stumbled at the *Stumbling-Stone*. And what was the *Stumbling-Stone*? It was *Christ* the *Law of Righteousness*; the *End* of the *Law* for *Righteousness* to *Every one* that *Believeth*; which was laid in *Sion*, which they followed after; at which they stumbled; How came they to stumble? Because they were besides the thing; they were out of the *Way* of it. They sought it as it were by the *Works* of the *Law*, by which *no Flesh can be Justified* (as aforesaid) and not by the *Righteousness* of *Faith*. And what was the *Reason* of that? Because *Another* thing led them then the *Law of Righteousness*, *Viz. a Righteousness of their Own* which they sought to *Establish*, and so submitted not unto the *Righteousness* of *God*. Or the *Spirit* which was against the *Law of Righteousness*, *Christ Jesus*; which by a *Righteousness* of its Own sought to *Overthrow* the *Law of Righteousness*; and so Deceived them which followed after the *Law of Righteousness*, in *Leading them another way*; Yet as it were by the *Righteousness* of the *Law*; in the *Way* of which the *Law of Righteousness* stood; and that which sought it as it were by the *Works* of the *Law*, being another thing; met with the *Law of Righteousness*, which was laid in their *Way* for them to follow, Even the *Righteousness* which is of *Faith*; and they stumbled at it (see what a narrow Path went between them, and how the *Enemy* Deceived them, they were going against the *Law of Righteousness*, viz. the *Righteousness* which is by *Faith*; whilst they thought they followed after the *Law of Righteousness*, because they sought it as it were by the *Works* of the *Law*, by which *no Flesh can be Justified*.) So there was the *Miss*; then not following after the *Law of Righteousness*, by the *Righteousness* which is by *Faith*, which saith on his *Wife*, *Say not in thy heart, who shall ascend into Heaven?* (that is, to bring down *Christ* from above) or who shall *Descend* into the *Deep*? (that is to bring up *Christ* again from the *Dead*) but what saith it? *The Word is nigh thee, Even in thy Mouth, and in thy heart; that is the Word of Faith*

Faith which we Preach, as aforesaid ; but seeking it by the Works of the Law ; and it was but as it were neither : For, the Enemy dealt with them, as he did with Eve at first, not directly Leading them against the thing, then they might have perceived him ; but as it were by the thing, which as it were, was besides the thing ; and was another way then the thing led ; and so he knew they could never come at the thing. Yea, hath God said ye shall not Eat of Every Tree of the Garden ? Ye shall not surely Die ; for God doth know that in the Day that ye Eat thereof, then your Eyes shall be Opened, and ye shall be as Gods, knowing good, and Evil. So, they sought it by the Work, and not by the thing that did it ; and that which led them to the Work, from the thing that Did it, to Work to accomplish the thing ; without that which Did the work ; made them to stumble at that which Did the Work, which was laid in the Way of that which wrought to accomplish the Righteousness of the Law ; without that which Did it. So the Works of the Law was to be done : but, Christ the End of the Law for Righteousness to Every One that Believeth, being not seen, being not followed, the Word nigh Even in the Mouth, and in the Heart, (who Doth all Our works together in Us and for Us ; and said the Prophet, Lord thou wilt Ordain Peace for Us, (for thou also hast wrought all Our Works in Us, Isa. 26. 12.) to Do the Work, ; which was the End of the Law ; to bring to Christ, the Word nigh in the Mouth, and in the Heart ; and to believe in that which Transgression had Covered Over, and so the Law was added because of Transgression: till the Seed should come to whom the Promise was made, Gal. 3. 19. which Seed is Christ, vers. 16. I say, this being not seen, this being not followed, this being not believed in, which was the End of the Law for Righteousness, the Promised Seed, the Word nigh in the Mouth, and in the Heart, which Transgression had Covered Over, because of which the Law was added, they stumbled at it ; and that which made them to stumble, was that which led them from it to seek Righteousness, as it were by the Works of the Law ; when as the End of the Law was Christ ; or to Lead to Christ, who did the Work to him that was nigh the Law written in the heart ; and the Fear in the Inward Part which Sin had turned from, and blotted out ; and because of which the Law was added ; as a School-master to bring unto Christ, the Word within, not to lead from him : wherefore the Law (saith the Apostle) was Our School-master to bring us unto Christ, that we might be Justified Faith ;

Faith; but after that *Faith* is come, we are no longer under a School-master. For ye are all the Children of God by *Faith* in Christ Jesus, Gal. 3. 24, 25, 26. So then, here was the Narrow Path; and here they *wist*, and could never come (by reason thereof) to that which they followed after, to wit, the Righteousness of God; they sought it as it were by the Works of the Law, when as they should have believed in that which did the Work; the Word nigh in the Mouth, and in the Heart, Christ Jesus, the Promised Seed, which the Law was a School-master to bring unto; and therefore was added; They sought it as it were by the Works of the Law, by doing that which the Law said, and not by Faith, by believing in that which did the Work; which the Work of the Law, or what the Law said Pointed unto, and was the End thereof. For, by the Works of the Law no Flesh can be Justified (as hath been often said) therefore God gave not a thing as it were to recover Man, or to bring Man to that which might recover him who was fallen; to plunge him into an Impossibility of the thing, that was not God's End; but to the End he gave it; that it might lead to him who did Recover, and whom he had appointed thereunto; who did the Work the Law required. For what the Law could not do, it being weak through the Flesh, God sending his Own Son in the likeness of sinful Flesh, and for Sin Condemned Sin in the Flesh (here's the Law of the Spirit of Life, which is in Christ Jesus, which made him free from the Law of Sin, and of Death; as he saith, [Rom. 8. 2.] that the Righteousness of the Law might be fulfilled in Us, who walk not after the Flesh, but after the Spirit; as hath been instanced. And at this they stumbled; which lay in the Way, and was laid in the Way a Stumbling-Stone to that which sought Righteousness by Another thing then by Faith; viz. the Righteousness which is of Faith; and that which made them to stumble, was that which guided them, which had deceived them.

So that the Law of Righteousness it was, that was the Stumbling-Stone to that which sought Righteousness as it were by the Works of the Law; And that which sought Righteousness as it were by the Works of the Law, was that which stumbled at, that Stumbling-Stone, the Law of Righteousness, and made them stumble thereat, and was the reason thereof. And so Israel which followed after the Law of Righteousness, hath not attained to the Law of Righteousness, *wherefore?* because they sought it not by Faith; but as it were by the Works of the Law. So they stumbled at that Stumbling-Stone. And the

the Reason, or the Ground of the thing was this ; Because *Another* thing led them, or they sought it by *another* Way then the Law of Righteousness, the Righteousness of Faith, which was that which stumbled at the *Stumbling Stone*, the Law of Righteousness, which was laid a *Stumbling-Stone* in *Sion*, and a *Rock of Offence* to the which sought it as it were by the Works of the Law, by which in *Flesh* can be Justified.

And this is the Reason why Multitudes of People in all Ages have, and at this Day do stumble at the *Stumbling Stone*, and strike against the *Rock of Offence*, *Christ Jesus* ; who is laid in *Sion* a *Stumbling Stone*, and *Rock of Offence*, that whosoever believeth in him may not be ashamed ; Because another thing leads them, then that of him which leads unto him ; though it is him that they mind, unto which he is a *Stumbling Stone*, and *Rock of Offence*, and so laid of the Lord.

And this is a thing worthy to be minded, and it hath in it a very great Depth ; Even the Reason why People who Profess *Christ*, and speak of *Christ*, and Own in Words, and follow after *Christ*, and desire him, and Confess that there is no Salvation without him ; and so Expect Salvation from him, and yet come not at him, but are Enemies unto him ; It is because they seek not after him in the Way of him, but in *Another* Way ; and after *Another* Way then that which is of him, are they Guided ; which though it seems to lead to him, yet is against him ; and so they are deceived (many of them) all their Dayes, till they Drop into the *Pit*, and it shut its Mouth upon them. The Reason is, because the Enemy that is got in them, Covers Over the matter, and leads them hood-winkes as it were into *Hell*, out of which there's no Redemption, by whom being guided, they favour nothing but what is of him, and so run in Enmity against that which is an Enemy unto him, Even as they are led ; and so become the Authors of their Own Destruction.

And this is the End of the Lord (in Answer to the fifth Question, Viz. What is the End of the Lord in all, or his Design therein ?) I say, the End of the Lord in all this, or his Design therein, is, That People might be saved : For, the Lord seeing the State of Man in the world, and how the Enemy hath deceived him, and leads him into the *Pit*, the Bowells of the Lord's Compassion hath regard to Man in this State, and moves unto him, and therefore hath placed in *Sion* (that is of himself in Man) a *Stumbling Stone*, and *Rock of Offence* to this, that he may stumble at this, and not get Over ; that this *Rock* may be in his Way, and he may come to Consideration, and

See where he is, and what leads him, and whither he is going; and seeing his state, he may heed that which is near to deliver him; Even that at which he stumbles.

And this is Great Loving Kindness, and rich Mercy of the Lord to fallen Man; to deliver him. For, Man could not have thought of this, nor have known in what state he was, till he had been tumbled into the Pit, were it not for this; and had not the Lord set that in his Way at which he might stumble, whereby he might be awakened, and know his Way, and where he is. And this is beyond all, an exceeding high favour, that, that at which a Man stumbles, is it.

So Truth is near ye People, Christ the Way, the Truth and the Life; the Way to God, the Way to Life; It is that at which ye stumble; which that leads ye to stumble at, which leads ye from God; Yet from it ye cannot go; for God hath set it in your Way, that ye might stumble at, and be gathered unto it.

And this is manifest; For, when ye go about Evil, is there not something, and do not you find it? that stands in your Way, that shews ye the very Appearance of Evil, and seeks to stop you, and Checks you, and strives with you; and Judges you when you have done it; and calls upon you, Saying, O do not this Abominable thing that my Soul abhorreth. Why will ye Die O house of Israel? As I live saith the Lord, I desire not the Death of a sinner, but rather that he may turn and Live. Hear and your Souls shall Live. The Voice of Wisdom that cryeth without; that Uttereth her Voice in the streets; that cryeth in the chief Place of Concourse; in the Openings of the Gates, in the City; and Uttereth her words; Saying, How long ye Simple Ones will ye love simplicity, and ye scorners delight in their Scorning, and fools hate Knowledge; Turn ye at my Reproof. Behold I will pour out my Spirit upon you; I will make known my Words unto you. Because I have called, and ye refused; I have stretched forth my hand, and no man regarded; but ye have set at nought all my Counsel, and would have none of my Reproof; I also will laugh at your Calamity; I will mock when your fear cometh, as Disolation, and your Destruction as a Whirlwind; when distress, and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me Early, but they shall not find me; for that they hated Knowledge, and did not choose the Fear of the Lord; They would none of my Counsel; They despised all my Reproof; Therefore shall they Eat of their Own Way, and be filled with

their Own Devices; For the turning away of the simple shall slay them, and the Prosperity of Fools shall Destroy them. But who so hearkned unto me shall dwell safely, and be quiet from the fear of Evil, Prov. i. 20. to the end. This is the Voice of Wisdom, and what she speaks, who is in the Place of Understanding; whose Price is above Rubies; Gold and Precious Stones is not to be Compared with it. The Fear of the Lord, that is Wisdom, and to depart from Evil, that is Understanding; The Fear of the Lord is the beginning of Wisdom; A good Understanding have all they that do thereafter: The Praise of it Endures for Ever; and the hearkning to this Delivers from the Fear of Evil; and causeth to Dwell safely, and to be quiet from the fear of Evil, but where this is not hearkned to, Destruction will come, and that swiftly; and that which called upon you, and you would not hear, will not hear you when ye cry, but will laugh at your Calamity, and mock when your fear cometh as Desolation, and your Destruction as a Whirlwind: when Distress and Anguish cometh upon you. Then shall ye call on me saith Wisdom, but I will not answer; ye shall seek me Early, but shall not find me; for that ye hated Knowledge, and did not choose the Fear of the Lord; Ye would none of her Counsell, ye despised all her reproof. Therefore shall ye Eat of your Own Way, and be filled with your Own Devices. For the turning away of the simple (the not hearkening to, but turning from the Voice of Wisdom,) who so calls upon You, shall slay you, and your Prosperity (the Prosperity of fools) shall destroy you; but who so hearkneth unto Wisdom, (this that so calls upon them) shall Dwell safely, and be quiet from the fear of Evil.

I say, is there not such a thing in you that reproves, and Judges you, that shews you Evil, that strives with you, that stands in your Way, turn ye whither soever ye will; and so calls upon you, so that ye cannot do any Evil, but ye must go against it; ye must go Over it, ye must stumble at it? And is it not rich Loving Kindness, and great Mercy that it is so, and that it is thus Long continued to you, and so many years? And doth it not concern you now at last to mind it, now it is come so near you, and made so plain unto you? And should ye not open your Eyes, and see your way, and be converted, and healed? And is it not time for you to bethink your selves, and to consider where you are, and to turn unto the Lord, who stands in your way (and placed this for this purpose) to turn you from Death, into the Way of Life and Peace? I am the Way,

the *Truth*, and the *Life*; saith *he*, at whom *ye* stumble, who stands in *your* Way, to *Evil*, which shews, and reproves it, and is set of God for *that* purpose. (Behold *this* Child is set for the fall, and rising again of many in Israel; and for a sign which shall be spoken against; yea a Sword shall pierce through thine Own Soul also, that the thoughts of many hearts may be revealed; said the Simeon to the Mary of the Child Jesus, Luke 2. 34, 35.) He that followes *me* shall not abide in Darkness; should *ye* not hearken unto *this*; should *ye* not Mind *this*? and be guided by *this*? And is not that *your* Enemy that leads *you* against *this*, and in Opposition to *this*; which stands in *your* Way, and which the Lord hath laid in *your*s, to turn *ye* unto *this*?

And is not it a great sottishness, and a high Degree of stupidity, and Madness, for a Man to run against *this*; to suffer himself to be carried out against *this*; and the Declaration of *this*; which shews him *this*, and to hate *this*; and to Oppose, and seek to Destroy those whom the Lord hath sent to turn him unto *this*; to be so deceived as to turn against *this*?

Suppose a Man were in a fierce Career in a Path unknown to a Certain Pit, into which he must fall if he come unto it; If a Man shall stand in his Way who sees how it is, and seek to hinder him that so runs, on Every hand from running into it; and when he puts *here*, and puts *there*, seeking to Avoid him that stands in his Way, he that so stands in his Way, still puts before him where Ever he turns; and seeks to hinder him, wheresoever he moves, and at length will not suffer him that runs to fall into the Pit, unless he go Over him; and yet he will go Over him, and so fall into the Pit; will not all Men conclude that hear of *this* thing, that *this* Man was Mad (especially when he had full notice of *this* thing, and knew it was so) and that another spirit led him, then that which is Natural, which seeks to preserve the Body not to Destroy it? And will not all men who shall understand how his friend withstood him on Every hand; and at length would not suffer him to fall in till he ran Over him, Judge, that that his friend had done his utmost to keep him from the Pit; and that it was his Own fault that he fell into it?

Even so, when the Lord shall set a Bar in *your* Way, *ye* that run in *your* Sin; A stone for *You* to stumble at; a Rock to offend *You*; Or, to send *You* off; So that, turn on which hand so Ever *ye* will, there

there it is, *that* which shews *ye*, that which Judges *You*, *that* which Checks *You*, that which reproves *You* for Evil, that which strives with *You*, that which stands still in *your* Way, that which seeks to keep *ye* from the *Pit*; Is it not a *Madness* in *You*, and doth not *that* Spirit lead *You* which is in *Opposition* to *God*, and *your* Good, and is *your* and *God's* Enemy, and holds *ye* in Captivity, *that* runs *ye* against *this*, and raises *You* at *this*, and makes *ye* hate *this*, and the Declaration of *this*; and sets *ye* against *this*, and *they* who come to shew *ye* *this*; and whom the Lord sends to turn *ye* unto *God*, that *your* Souls may live? And will not *all* knowing Men Judge *ye* to be *so*, and that such a Spirit leads *You*, and that *You* are besotted to go *Over this*, and run against *this*, when *ye* know *ye* should do otherwise, and that *ye* should hearken unto *this*, to that which shews *ye* Evil, and Judges it; and that it is good to hearken unto it; and *that* such things lead unto the *Pit*, and that it stands between *You* and *It*? And will not *all* such Men Judge, yea, the *Witness* of *God* in *You* which is *Privy* unto *all* *ye* Do, and to *this*, unto which *I* speak, that the Lord could not do *more* (as *I* may *so* speak) then *he* hath done for *you*, in placing *something* in *your* Way, thus to withstand *You* to the *Pit*, and to keep *You* out of it; that wheresoever *ye* turn, it stands in *your* way between *You*, and *It*; to turn *ye* from it, to shew *ye* what it is, and how near, and to lead *You* into the *Path* of *Peace*; and will not *they*, and it Judge, that *ye* are left without excuse, and that *your* Destruction is upon *your* Own heads; yea, doth there not *something* sometimes say *so* in *You*, and *Justifie* the Lord, if *he* should destroy *You*, and *You* heed it not? why, then do *ye* suffer *your* selves to be *thus* deluded by the spirit of *Destruction*, from the *Path* of *Peace*; seeing that it is so near *You*, that which would deliver *You*, that *ye* are upon it; It is *that* at which *ye* stumble, with which *ye* are offended it is *It*?

Is it not time that *your* Eyes were Open; and that *You* saw *your* state, and what an *Enemy* this is that so deludes *You*, and hath *You* in Captivity; and whither *ye* are going, and what *ye* are doing; and how *You* are *Enemies* to *your* Own Peace, and run against *your* friend, and hazard *your* selves for *Ever*, and *Ever*.

Come into consideration, what could the Lord have done for *You* that *he* hath not done? How many years hath *he* waited upon *You*? How oft hath *he* warned *You*? How oft hath *he* called upon *You*, and striven with *You*? How oft hath *he* been refused? How long hath

hath he born ? Hath he need of *You*, that he seeks after *You* ? Can
 a Man be Profitable to the *Almighty*, as he that is wise may be Pro-
 fitable to himself ? *All my Goodness* (saith David) *Extends not to*
thee ; *Every Beast of the Forrest is mine* (saith the Lord) and
 the *Cattle upon a Thousand Hills* ; I know *all* the *Fowls of the*
Mountains ; and the *Wild Beasts of the Field are mine*. If I
 were hungry, I would not tell *thee* ; for the *whole World is mine*,
 and the *fulnesse thereof*, Psal. 50. 10, 11, 12. Psal. 16. 2. Should he
 alwayes then wait on *You*, and *You* will not turn ? (*Ye will not come*
to me (said he to the *Pharisees*) that *ye may have Life*) should his
 Arms be still stretched open, and ye will not be gathered ? Should
 he continually Call, and Cry, and ye will not hear ? Should he al-
 wayes strive, and ye will not return ? Should he Day after Day,
 and year after year, stand in *your way*, and *you* will not come at
 him ? Do ye think this to be Civil among Men, Sober, or Reason-
 able ? Do *You* know ye have need of him ? Is *your Breath* in *your*
Nostrils ? Can ye Create a thought ? Is not *your Life* a Vapour ?
Your Day a span Long ? Can ye tell what will be to Mortow ? What
 will be next moment ? Can ye cause the *Air* to breathe, or the *Wind*
 to blow, or the *Sun* to shine ? Can ye give Life to any thing ?
 Know ye your Own Life, Or, what is in *You* ? Are *You* sure of One
 Breath more ? Can ye make *your* Cloathes to warm *You*, or *your*
 meat to give *You* nourishment ? Can ye slumber once, or give it
 when sleep's gone from *your Eyes* ? Can ye bring the *Morning* ; or
 hasten the *Night* ? Are *You* sure the *Spirit of the Lord* after all your
 Denials, will strive once more with *You* ? If it strive no more (that
 which Judges *You* ; that which reproves *You* ; that which calls upon
You ; that which Checks you ; that which shews ye what ye should
 do) what then will ye do ? What then will become of *You* ? I will
 not punish your Daughters when they commit Whoredom ; Nor your
 Spouses when they commit Adultery. Ephraim is given to Idols, Let
 him alone. Thou shalt not be a Reprover to this People ; Pray not for
 this People ; Nor lift up a Prayer for them ; Neither make Interces-
 sion for them, for I will not fear thee. This I will do unto you, I will Even
 forsake you ; and Wo unto you, when I depart from you. Do ye well
 then to Tempt the Lord ? Are ye stronger then he ? Can ye Re-
 deem your Souls from the Grave ; Or your Life from the Pit ? Is
 it not a Price too great for *You*, and ceaseth it not for Ever ? Can
 ye bear his Wrath for Ever, and Ever, for a Moment ? Is it no-
 thing to step into Eternity, in a Moment, and ye know not whither ;
 Nor

Nor where? Will not his Wrath sinck ye in a Moment? Can ye sumptuous then to put all upou a *Breath*; and yet ye know not what to Go? Can ye trifle it thus with Eternity, and be without *Sence*, and *Lord*, and Tempt the holy One of Israel? If he cut ye down, are ye Will ye not be tumbled into the *Pit* out of which ye cannot come? time for You to bethink your selves? Is it not time to look about You time to Mind? Is it not time to Consider? Is it not high time for You out of sleep, least ye sleep the sleep of Death, and never rise more? will ye Do, if ye are undone for Ever? No Pity then, No Compassion your hour is Over, when the Door is shut, it is too late, call while the Lord, Lord, Open to Us; He will say I know ye not; and the Lord shutteth the Door is shut, whilst he strives there is hope the Door is Open, whilst he Calls; To Day whilst it is called to Day, if You will hear, he harden not your hearts, as in the Day of Provocation; Make hast; Give your Eyes no rest; Nor your Eye Lids slumber, till You have surance, (how small soever if it be true) that it is well with You as to this is Eternall. It's the Word of the Lord to You; whether You will hear, or You will forbear. Time is short, yea very short: Yet a very little while, will all be concluded with the God whom ye serve. Mock not; stand and Awe before God; Hear his Voice; Know the hour of his Visitation; remember You were warned; Yet a little while, and You shall know the means; Remember the Lord a far off; Draw near unto him. As little as Ever had Age, or Generation, is this of yours; Repent, Draw near whilst Mercy is on the Knee (as it were) whilst Salvation seeks You (one of them that sought me not; I was made manifest to them that ascribed me, Rom 10:20.) Least your Day close up, (and 'tis closing) and Night close upon You, and you never see Light.

The Lord makes things very plain to You; He comes very near; He knows what is near; It's good for You to come to him; It's good for You to hear; He would not have You Die; He rather would turn and Live, he hath sworn it; There is something in it, and it concerns ye to Mind; There's something in You that's Eternall; never Die; that cannot be Destroyed, so as that it shall cease; but it shall Live in Eternal Wo, or Joy Everlasting; Have Pity, have Pity upon your selves, Run not headlong into Destruction; not an Enemy that seeks nothing but to undo You, who is not pleased with You; He would have You tormented with him for Ever and Ever; It's good for You; The Lord knowes it; and what it will be, and therefore to save You; and puts a *Stumbling Stone* in your way, and a *Rock* to stop You, to send You off in your Career to Hell, to the *Pit* of Destruction; It stands in your way, the Lord hath set it there for that purpose; it stands; Heed it; Let it shew You the way to God; It is the way to Life; in it; For, yet a very little while, and time shall be no more; your Day done, and closed upon You. It is the Word of the Lord unto You, your Servant.

Bristol, 27th. 10th.

Moneth, 1661.

GEO. BISHOP

THE END.